which they conceive unanswerable, after this manner. If the world were made by a Deity, why was it not made by him sooner? or, since ifr was so long unmade, why did he make it at all? [a]"Cur mundi aedificator repenle extiterit* innuHierabilia ante sa&cula dormierit ?" How came, this builder and architect of the world to start up upon a sudden, after he had slept for infinite; ages—and bethink himself of making a world ? For, certainly, if he had been awake all that while, he would either have made it sooner, or not at all; because, there was either something; wanting to his happiness before, or nothing: if there had been any thing wanting before, then the world could not have beep so long uqinade; but, if he were completely happy IB himself without it, then pjSev eXAgiVwv *xevcug* ijueAAev S7n)(€ipBv> ir£?a-^€<TI, wanting nothing, he vainly went about to make superfluous things.—All desire of change and novelty argues a fastidious satiety, proceeding from defect and indigency:

> * Qiaidve novi potuit tanto post, ante qtfietos IfiBcere, ut cuperent vitam mfttafe pifiorem? Nam gaudere novis rebus debere \idetur Quoi veteres obsunt; sed quoi nil accidit aegri Tempore in anteacto, cum pulchre degeret aevunij. Quid potuit novitatis amorem accenderetaK?

Did this Deity, therefore, light up the stars, as so many lamps or torches, in that vast abyss of infi-"nite darkness, that himself might thereby have a? more comfortable and cheerful habitation ? Why would he then content himself from eternity, to dwell in such a melancholic, horrid, and forlorn dungeon?

f Id, ibid, lib* L ©ap. ix. p. 2801. vcr. Itj9,,&c.

[b] LiiCKet lib. v.